CROSS ROADS

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And I, if I be lifted up, will draw all men unto Me.
St. John 12:32.

Cross Roads

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Pag

Farm Policy from a Christian Point of View — Sen. William Proxmire
It Takes So Few of Us — Rep. Jamie L. Whitten
New Directions — Pres. James G. Patton
Pray and Work — Rev. C. R. Elliott
The Bell in the Steeple — Samuel R. Guard
The Separation of the Farm Bureau
From Other Communions
Slave Labor
PRAYER CYCLE
Meaningless Existence
RWF Trip to England!
Deep in the Heart of Texas
The Church's Work Among the American Indians
The Laity's Image of the Priest
Rogation Sunday — Rev. Arthur Freeman
Walker Milan Davis — Charles G. Hamilton
Welcome to Our Fellowship
Change of Scenery
Report of the Editor
Letters to the Editor
The Music of the Gospel
Be Thankful When Men Speak Ill of You — Rev. John Peacock

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FARM POLICY

From a Christian Point of View

Senator William Proxmire

HISTORICALLY, life in the great out-of-doors, farm life, has been idealized. In a letter to John Jay in 1785, Thomas Jefferson wrote "Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country and they are wedded to its liberty and interests by the most lasting bonds. As long, therefore, as they can find employment in this line I would not convert them into mariners, artisans or anything else."

There is a basic truth in these rhetorical idealizations. Hard work; outdoor life; independence; work with fertile soil and farm animals; hard, roughening, physical exercise; the relevance of the plain virtues of diligence, thrift, and persistence; and the risky job of operating a farm: all of these things make of farm life a distinctive culture.

It is a culture which now as always is different from the way of life of any other American group. And from a Christian point of view it is surely a culture very much worth preserving. Throughout our history the American farmer has demonstrated a profound sense of community, of public responsibility. This sense of community is embedded in the nature of rural self-government, education, and life. It has always been necessary for the farmer to cooperate with his neighbors, both to work his own farm and to gain border community benefits. Many farmers serve as township chairmen or supervisors. They sit on the local school board, they contribute time and effort to the local church. Community participation of this character is at the heart of rural life.

It seems to me that our farm community today stands as one of the few areas of our life which is able to provide alternatives to the pervasive themes of our increasingly "mass" culture. In literature, in radio and television, in newspapers and magazines, a relatively narrow range of appeals comes closer and closer to filling our lives. We live in an organization society, for better or worse, in which man's accommodation to man increasingly takes the form of a tendency toward standardized thinking. We are in the era of bigness, in which the measure of a man's worth is determined in large part by the organization or group to which he belongs. By contrast, the farmer remains a distinct and distinctive individual. Though not immune to the standardized appeals of the mass media and to the requirements of the large organizations, he is able to accept them without immersing himself in them.

In recent years the economic plight of the typical family farmer has been such that he has been hard pressed to maintain his independence. It is a fact that the American farmer today is the number one victim of

economic injustice. Careful studies have demonstrated with painful clari
that the American farmer today works longer hours, receives less for h
work, invests more in capital, and has less income and security than a
other group in America. The low level of farm income has meant th
many thousands of independent family farmers have had to leave the
farms. Many thousands more will lose their farms in the next decade, oft
at the age of forty or fifty.

From a Christian and from a civic point of view, it is obvious to
that the maintenance of a flourishing farm culture in America will co
tinue to benefit not only those individuals who live in our rural areas, b
the entire nation as well.

It is instructive, I believe, to examine the economic dilemma that fac
American farming. Each year the farmer's ability to produce goes u
A rapidly advancing technology has revolutionized age-old agricultu
methods. New fertilizers, efficient equipment, and modern skill enab
the up-to-date farmer to produce more per acre, and more in total, faste
than ever before. Yet his new skills have not brought him the increas
income which common sense indicates he should have. The Americ
farmer today is worse off in relation to non-farm income groups than
any time since the 1930's.

This topsy-turvy turn of events has come about because the prices th
the farmer receives for his output have not kept up with his costs
production. Each year's enormous crop of nourishing food leaves the farm
worse off. In an effort to maintain a decent level of income, farmers stri
to grow even larger crops, so that their revenues will stay about the sa
even though prices continue to drop. The result has been the warehou
bursting surpluses so often featured in newspaper headlines.

The solution to this dilemma of falling prices and increasing producti
lies in two areas. Farm prices must be supported at fair levels high enou
to reward the farmer justly for his labor and the use of his capital. Th
will iron out the cyclical crises of overproduction which continue to occ
in spite of efforts so far to restrict output by acreage controls. We mu
supplement these guarantees of fair prices with sensible controls on actu
output. Only in this way will it be possible to recreate an economic clima
in which the individual family farmer will be able to maintain his tra
tional way of life.

But from a Christian point of view solving the problems of the Americ
farmer at home is only part of the answer. There is a wider responsibil
inherent in our abundance. The most basic notions of Christian char
compel us to be concerned about the plight of people living in the und
developed areas of our globe, where hunger bordering on actual starvati
is common. It would be both foolish and wrong if we did not seek metho
to send our extra food to these people. Even if we did not produce
more than we are able to use ourselves, we would still have a Christi
duty to share what we had with those less fortunate than ourselves. Sin
we do raise crops in quantities greater than we consume, since our mode
granaries — the towering wheat elevators — are filled to overflowing,
have both the duty and the capacity to send food overseas.

A greatly expanded Food for Peace program can accomplish this. Consider a village in India whose people are forced to work all their lives with primitive tools to scratch a bare subsistence from their impoverished soil. During a successful growing season such a village may have a surplus of food, but it has no refrigeration or other means of storing this perishable surplus food. And there is no road over which this seasonal surplus can be transported to a nearby city to be bartered for better tools, for fruit jars for canning food, or for the simple items which could break the endless chain of privations. For want of a road the village economy is chained to a treadmill on the brink of famine.

The small pilot plant projects of the United Nations have shown that surplus food can be used in underdeveloped economies to finance such capital improvements as roads, bridges, schools, canals and the like. Surplus food is converted into human energy and then into capital, which permanently raises the productive power of the economy. This can be done even in the most primitive community where modern methods are hopelessly beyond reach. A road might be built, for example, by paying people in surplus food to carry earth and stones in baskets to the construction site.

In the case of our little village the assurance of a year's food supply would set free the people from their obligations to spend all of their time and energy eking out a bare subsistence. With these newly released energies a road to the city could be built. At the end of the year the natives would have survived just as if they had spent their time as usual in wresting a meager return from their land, but they would have a road to show for it, and next year they would be able to transport their seasonal surplus over the road to the city, where they could trade it for efficient shovels, hoes, sickles, and other tools, which would enormously increase the productivity of their farming economy and free part of the population for the development of other capital-producing projects.

Multiply this one tiny village and one tiny bit of economic expansion by thousands, for which there is ample opportunity, not only in India, but in the Middle East, in Africa, and in South America, and the end result can be a powerful surge of growth, progress, and a rising hope for the poverty-fettered people in these areas. We should seek to improve and expand our Food for Peace program by ending its negative orientation as mere "surplus disposal" and by entering into long-term food commitments which will enable the underdeveloped nations to plan long-term projects of capital improvement.

At the same time we must not overlook the millions of people in our own country who are forced to exist on a totally inadequate diet, many of whom live in areas of chronic economic distress. We should start programs at once to insure that everyone in our nation has a satisfactory diet. No American should be forced to go to bed hungry through not being able to afford decent food.

From a Christian point of view American farm policy presents an opportunity and a challenge. It is an area of our life in which there is genuine hope of accomplishment. With the proper will, I am confident that the ways can be found.

It Takes So Few Of Us

CONGRESSMAN JAMIE L. WHITTEN

It takes so few of us to produce food, clothing and shelter for the re of us, that the rest of us provide the highest standard of living for all of u

In that short statement lies the secret of our wonderful standard of livin Also, in those few words, "It takes so few of us", is found the underlyir cause of most of our present farm problems and an invitation for even grea er ones for the future.

Under our competitive and political system, the very fact that so fe now feed and clothe the nation means less and less voice in government f agriculture. As their numbers have become fewer, the farmers' influence public affairs, in the political arena, has become less and less. We all belie in free enterprise, but if you analyze the situation you soon find that o free enterprise has been free only under the laws as written by the Congre and the State legislatures. There has been competition as to how these la were written. It has been said that all anyone wants is a fair advantage - an advantage which he wants others to agree is fair for him to have. O way to get such advantages declared fair is to pass a law and have the la declare it fair. With the first Congress the fight was on; and such effo have continued to be the main order of business in every Congress since.

With the endless competition for the consumer dollar between Labor, I dustry and Agriculture; with the endless search by newspapers, periodica magazines, radio and television for subscribers, advertisers and public f lowing; and with the competition for votes by candidates for public offic it is easy to understand that our political system leads to an appeal to t 88% of our people who are non-farmers, rather than the 12% who live the farm. The handling of the cranberry matter through the press indicat a political appeal to the 88% of non-farmers. Truly, as one Congressm said, "If the farmers had wrapped the cranberries, even the few bad ones, cigarette papers, it would have been all right. No one in government wou have dared condemn them."

Twenty-five years ago farmers had a substantial share of political pow as evidenced by the farm bloc in the Congress. Today, while the farm vo may still be crucial in practically every state in the union in electing U. Senators, it is doubtful that the farm vote is significant in over 25% of t districts in the U. S. House of Representatives. In our legislative bodi perhaps 40% of the members have a farm background, and thus some u derstanding of the nation's dependence upon a healthy agriculture. In t next generation, however, since only 12% of our people are now on farm there will be very few legislators indeed who have any knowledge or unde standing of agriculture.

Today legislation and government policy is dominated to such an exte by non-farmers, the 88% of our population, that in a majority of Congre

ional districts I truly believe the Fish and Wildlife groups are a larger political factor in matters concerning agriculture, where there is any conflict of desire, than the farm groups. Pending before Congress when it adjourned, favorably reported by the Committee on Merchant Marine and Fisheries, was H.R. 12419 which would give virtual veto power to the Fish and Wildlife Service over the most essential operations in Agriculture. This bill would require the Department of Agriculture to obtain approval of the Fish and Wildlife Service before it could begin any insect or disease control program involving the use of pesticides or other chemicals.

An article in the August edition of "Commentary", by Asher Byrnes, attempts to show that the farm problem comes from having given too much attention and having placed too much reliance on farmers as the basis for a sound and strong nation throughout history. Mr. Byrnes represented the non-farm view as Confidential Assistant to the Secretary of Agriculture. It was this man who helped write the Secretary's book "Freedom to Farm," which advocates reduced protections in law for Agriculture. Apparently experts at making an appeal to the 88%, the non-farm group, are to be found in every nook and cranny of government. It is no wonder the public no longer understands there must be controls on storable commodities, where one year's over-production may be in the way of the next year's crops, if there are to be price supports. No wonder most of the American people see no distinction between that situation and that of perishable commodities, where overproduction one year may not affect the next.

While the farmers no longer have the numbers to offer the percentage of votes so essential under our system to preserve "parity of influence" in the Congress, I would point out to those who believe that, since there are seven times more non-farmers than farmers, the potential market follows such population statistics, that agriculture still offers perhaps the greatest single market for industrial goods. Agriculture uses more finished steel in a year than is used for a year's output of passenger cars, more petroleum products than any other industry, more rubber each year than is required to produce tires for 6 million automobiles. It is one of the nation's largest users of electrical power. Its inventory of machinery alone exceeds the assets of the American steel industry and is five times that of the automobile industry.

There are fewer people on the farm, but capital required to farm has increased as rapidly as the number of people farming has been reduced. The number of farms has dropped from 5.6 million in 1950 to 4.6 million in 1959. The investment of capital required per farm has increased from $16,979 in 1950 to $33,455 in 1959. More capital is required per farmer or farm worker than for his counterpart in industry. The average investment per farm worker is $20,700 as compared to $17,800 per factory worker. As the amount of capital required has doubled, the cost of capital, through interest rates, has increased from approximately 3% to approximately 6%. As the amount of capital invested has increased, the risk has also increased. The more capital the farmer has to invest, the more gross income the farmer must have to assure a fair return. Further, capital must be obtained in competition with others who require such capital, which makes it more costly to the farmer than the labor it replaces. Asher Byrnes, the adviser to the Secretary of Agriculture, makes the unsound assertion that the more capital

the farmer must invest to farm, the better off he is. The author seems t believe that the farmer need only to eat up his investment to be prosperou Doubless, this is one of the non-farm sources of many of the Secretary' unsound ideas.

Someone has said that to farm today on a scale which might provide comparable livelihood to others requires not only enough capital to start bank but enough nerve to rob a bank; and unless the farmer is lucky, he i apt to find he did the latter without intending to. Agriculture today is th one place where a young man cannot enter into business on credit and eve hope to pay out.

Today, in my opinion, the greatest threat to our standard of living is no the cost of defense, nor attack from abroad, but the ill-advised and unwis acts at home which build up in the public mind a prejudice against agricu tural interests.

The transfer of a part of the farmers' income from the market place t the Treasury does not save money for the consumers, for the taxpayers ar the consumers and the consumers are the taxpayers. By paying from th Treasury rather than as part of the retail price, the consumer is merely mak ing his payment as a taxpayer rather than as a consumer. Should this 12% of the population, our farmers, fail to receive a fair return from the marke place or from the Treasury, not only could it lead to depression but it coul also mean we would be maintaining our standard of living by drawing o the natural resources of the country, all in order that the consumer may ge food and fiber below the cost of production.

We know net farm income is "volume" times "price" less "cost." W know the net income of our farmers, including Soil Bank payments an other Federal programs, has dropped from $14.4 billion in 1952 to $10. in 1959. To bring about correction, we have one factor which should enabl us to scale back over-production without injury to farm income or furthe cost to the taxpayer during the period of adjustment. This is the $9.2 billio of CCC commodities on hand which are already paid for. Commoditi from these stocks should be offered to farmers in consideration for cuttin back farm production.

If such a plan were put into effect, there would be a number of importa benefits to the national economy — (a) the Government would save storag costs, (b) price support costs would be reduced in line with productio actually eliminated, (c) farmers would save the cost of producing ext units of production for which there is no market. Further, no additional ou lays of funds would be required to accomplish this objective, since commod ties to be used are in Government stocks and will otherwise be given awa under Public Law 480.

Once production and demand are in reasonable adjustment under th program, it would appear that fair and reasonable price supports should b provided for the farmer's share of the domestic market. Any over-produ tion should be eligible for foreign markets at world prices. If this cour were followed, the cost to the Government would be negligible.

NEW DIRECTIONS

James G. Patton

A world-wide conference of farmers, peasants, and ranchers adopted a formal resolution for an international food and farm policy. This had been an effort of more than 10 years for some of us, but the results were worth waiting for. I am referring to the main resolution adopted by the Eleventh General Conference of the International Federation of Agricultural Producers at New Delhi. It was my honor to preside over this historic meeting—the first to be held in Asia, by the way—but I was even more thrilled by the constructive policies adopted there. I think that you will agree that world agriculture can really move forward, if the world powers will follow the constructive outline laid out there.

The IFAP Conference discussions quickly centered on the need for an International Food and Farm Policy to bring sense and hope out of the worsening breach between the "haves" and the "have-nots." In the matter of "surplus" commodities, alone, the already developed nations are having more and more trouble with marketing, while the underdeveloped or developing nations are having more trouble acquiring food and fiber.

The new resolution was premised on the belief that the "long-term aim be to build up the effective buying power of these people" who do not have enough to eat. The Conference also felt that "such a policy must, however, form a part of a wider program of world economic development, since other sections of national economies make a major contribution to raising the effective purchasing power of the peoples concerned."

The Conference then carefully worked out and adopted nine principles upon which a comprehensive International Food and Farm Policy should be based. Number 3 states:

"In the interests of both producers and consumers, agricultural products should be produced and distributed internationally at reasonable stable prices which provide a fair remuneration for those engaged in production. The aim must be to eliminate short-term movements in prices without impeding the underlying trends in both supply and demand."

I might add that IFAP recognizes the functions of international commodity agreements for achieving this purpose, and urges their extension to many other commodiites. We are working with the Food and Agricultural Organization (FAO) of the United Nations along this line.

Principle Number 4 deals with the great untapped market for our abundance, what I call the "social market" which lies above and beyond the commercial market for goods. "Orderly methods should be devised," it states, "so as to move supplies unsaleable commercially into the areas of greatest need, the financial responsibility for doing so to be shared by the

nations jointly and equitably. Adequate national food reserves must b established and replendished."

Notice that this is no mere plea for the United States to continue sendin food and fiber under P.L. 480. On the contrary, it calls for the sharing o financial responsibility among nations. The next principle, Number 5, als contains words of wisdom about the P.L. 480 type of operation as know to date." Programs to improve nutritional levels," it says, "must be con ceived on a permanent basis and even though surpluses may be used in th initial phase of a development program, provision must be made for con tinuity of supply. It is not good enough to supply millions of ill-fed peopl with surpluses on a haphazard basis."

The last principle in this historic resolution calls for all nations to wor together "to maintain a balance at the highest possible level" between sup ply and marketing policies, on the one hand, and the requirements of a consumption outlets, on the other.

Unless one is hopelessly wedded to the archaic theory that national pros perity can be achieved only by building a high tariff wall around his coun try, this makes eminent sense. To the farmer, it means the end of ruinou fluctuations and the beginning of effective stability, geared to the highe income which can come with price stability. To the Main Street busines man, it means exchange of dollars for products at a new and higher volum with profits earned on a sound and more stable basis. To people both her and abroad, it means a standard of living higher than ever—not one base on the false bubble of inflation, but one based on an active and expandin economy.

Taking this basic set of IFAP principles as my economic and politica charter, I would now like to propose as a private citizen how I believe w could make such aspirations into realities. Within a framework of a Worl Economic Union of democratic countries—and within the United Nation of course—I propose a number of what I will call "economic engines. These include at least four:

First, there should be a World Development Corporation, capitalized b a subscription of 2½ per cent of the Gross National Product each year fro the member countries of the World Economic Union. These investmen should be pledged for not less than 40 years, if they are to have a tru reliable basis and furnish the impact which is needed. They could be mad in kind or in the currency of the member country. The World Developmer Corporation, in turn, would make long-term, low-interest capital loans t member governments, to private corporations, and to individuals engage in building economic growth in underdeveloped countries.

This would constitute a tremendous investment, and I use the word "i vestment" advisedly. Putting 2½% of our own Gross National Produ into this kind of economic enterprise would mean about $11 billion on th basis of our 1958 level or about $12 billion on our estimated 1959 lev per year. And adding to that investment 2½% of the GNP's the other fre industrialized countries for which I was able to get 1958 figures woul bring the total up to more than $17.5 billion annually. (This would inclu

the U. S., France, Norway, United Kingdom, Germany, Italy, Sweden, Switzerland, Canada, New Zealand, and Australia.)

Second, there should be a World Food and Fiber Bank or other institution for the purpose of rationalizing production, increasing consumption, eliminating undesirable speculation and generally levelling off the peaks and valleys of agriculture. Such an institution would involve international trade agreements, concessional sales, grants and barter trade.

Third, there should be a substantial enlargement and strengthening of the United Nations' action agencies dealing with agriculture, health, education, science, labor and feeding—FAO, WHO, UNESCO, ILO, UNICEF and others.

And fourth, there should be a multilateral development of massive economic and social plans for eliminating poverty, sickness and filth from the face of the earth within 10 years. These horrible things *can* be wiped out. Doing so is a matter of desire, energy and mobilization, whether we are talking about a town, a county, a state, a nation, a continent or the world.

Now, in outlining the basis for world-wide economic stability and growth I have probably reminded some of you of the Employment Act of 1946 and the Council of Economic Advisers which it created. The intent of that legislation was to do for the United States many of the things which I have suggested should be done on an international basis.

Unfortunately, however, that great law is being ignored—and even violated—by the Administration, and the Council has been turned into little more than an agency to gather statistics from other agencies. Under that law, the President is required affirmatively to set forth the level of "maximum employment" and, with it, the level of production and purchasing power needed to achieve that goal. President Eisenhower has not even pretended to do this, leaving us without either goals or program.

This gap is aggravated, in the case of agriculture, by the regrettable fact that this nation has no officially declared food policy—either good or bad. We have the President's recommendations on several points, we have his Secretary of Agriculture's statements and we have various acts of Congress; but we do not have anywhere even a simple declaration of the overall national food policy. For example, nowhere is there written down the U. S. policy on using our productive abundance for relieving hunger either at home or abroad. President Eisenhower finally came out with a "Food for Peace" policy, but only after his Administration had repeatedly opposed the same policies as introduced in the form of legislation. Moreover, it remains to be seen that the slogan he put on that program means anything more than its high sounding words.

But I think that all these things will come about eventually. I believe that the people of our own country will not let the Administration in power drift forever, either in overall economic policy or in food policy. And I believe that there are enough responsible leaders in world agriculture, many of whom are here today, that we will soon have a global policy laid out for us.

The millions of families around the world who produce our food and fiber badly need such a policy. Our earnest help and support would be a very great investment in world peace, based on true prosperity and the dignity of mankind.

Pray—and Work!

Rev. C. R. Elliott

THIS motto of a Canadian university ("Ora et Labora") in the English translation was once the title of a little leaflet prepared by a few Nova Scotian radicals for use with the Prayer-Book in Holy Communion. Its implication is obvious: that prayer and work belong together, that they are in fact one and the same thing if work is defined as work-with-a-purpose.

Such a reminder is timely too. At no time in history has it been more apparent that workshop and work, or religion and life, are more separated and estranged than at the present time. There is much more church life than Christian living, many more church members than Christians, many more material assets in the church than spiritual assets. The concept of "activity" has taken the place of the concept of "life" in religious circles. Because of arty Sunday-school papers children know a great deal about God but how many know God? Because of discussions and films and radio programs we know all about Church missions but how many know and share in the Church's mission? An aspect of further enlightenment is that we are able to talk intelligently about God, religion, and religions, and know all the technical terms, and still remain intellectually aloof with the proper agnostic superiority that makes no demand on muscle while it titillates the mind. Finally, in the tradition of the American hobby of making endless surveys and analyses, we succumb to the notion that Christian action is completely circumscribed by the holding of Anglical Congresses, Lambeth Conferences, and diocesan synods, or by expressing official concern over something or other, sending resolutions and writing such articles as this !

Synodical resolutions, papal encyclicals, and episcopal pastorals do not in themselves discharge the duty of the Church towards the world. For example, the Church's concern for agricultural problems is not served by the repititious expression of it in sermons and periodicals. The hiatus between word and action, prayer and work, must be bridged so that the two are not only simultaneous but completely synonymous. Saint Mark records our Lord's illustration of this by pointing out that "Thy sins be forgiven thee" and "Arise, and take up they bed and walk" are two sides of the same coin.

What is all this leading up to? It is a very round-about way of saying that the Church must be concerned about problems in agriculture and the best way, the only way, of expressing this is by doing something about it. This means that study and research must be accompanied by action projects and experiments towards definite ends.

Agriculture as an industry has matured into a highly skilled operation of many skills and specialties. Its function is to produce food for the world's masses and to maintain the fertility of the soil, its productive capacities, for future generations. There are myriads of problems connected with this: hard work, seasonal labour, over-production, distribution, marketing, crop failures, the ever-present pressure towards making this primary industry

part of the totally artificial yet dominant activity of our society which we are pleased to call free enterprise, the competitive world.

Agriculture is not only an industry but a way of life. It has encouraged the solidarity of family life, permanancy of homes, a sense of community and face-to-face neighborliness and many other human values. It is these values we want to preserve in the changes that are taking place.

And changes are taking place. There is a trend towards larger farm units, great mechanization, a greater farm labour force with fewer independent owners, larger centralized communities with the disappearance of the little neighborhoods and their wayside churches and schools, a more mobile population with families representing several occupations rather than farming alone. People were once like oak -trees, with roots planted deep and a permanancy measured in generations but now they are more like strawberry plants with vines and new roots going out in many unexpected directions.

There is no point in lamenting the loss of the "good old days." The task is first to become aware of the changes and then to do something to preserve the purposes and values that made them the good old days for this new environment. The agricultural industry must be the divine stewardship of soil and food; the farm way of life must be an example of solid family living where human dignity and worth, neighborliness, co-existence, moral integrity and responsibility have their full expresion. There are many avenues of action to this end: the cooperative movement for buying machinery, buying goods and marketing produce, credit unions, the Lord's Acre program, family prayers and parish communions.

But don't let me tell you. Say your own prayers—and then do what God tells you. Pray—and work.

—oOo—

AGRICULTURAL COMMENTS AND FACTS

One of the proposals of the Eisenhower Commission on National Goals is that the 1.5 million farm operators now earning more than $1,500 a year should sell their small farms and take up a new trade. This is the worst proposal yet. It would accelerate even more the depopulation of every farming community and make unnecessary many of our rural towns and cities. It would result in more farm surpluses. All we would have left would be very large farmers, with their costly and efficient modern machinery and other advantages, would produce more per acre.

(Letter of Senator Young)

Only 1 in 10 male farm youths can look forward to becoming an operator of a farm with sales of $5,000 or more. (Agricultural Notes.)

By 1963 farmers would lose $7 billion, a reduction of a third of their income if farm supports and controls were abandoned, report Iowa State University economists. (NFU Washington Newsletter.)

Roman Catholic priests, Fr. James Vizzard and Fr. Edward O'Rourke appeared before the Democratic and Republican platform committees last spring, in behalf of the National Catholic Rural Life Conference.

In 20 years crop output per man has doubled, production has doubled. The farmer gets ten cents from a $4 shirt. Working in industry is four times safer than working on a farm.

THE BELL IN THE STEEPLE MUST NOT BE STILLED

SAMUEL R. GUARD

IN WORKING with the rural fellowship it is my experience that on best attune your message to the countryside and to what is going o in the world about. I like February! The fact that it is two or three day short of the usual month makes me hustle. And the brisk days hurry m steps through the snow which in good time must surely melt and fill th stock-pond. I'll miss that full moon this Febraury, but next month or s there'll surely be two. Ground-hog day is always exciting, whether clouds o sunshine. Anyhow, I notice that airplanes soar clear above the clouds nowa days, and so may I.

Lent begins in February this year. Not necessarily sorrow for the wa of the cross, but rather glory in the little sacrifices I can make for the bene fit of an underprivileged neighbor, even though he lives on the other sid of the world. Actually Lent comes to our mother tongue from a root tha means lengthening days—Spring! So I keep looking any day now for crocus or a robin redbreast.

Great days are these in which we live. A layman from Bartholomew Co Ind., is elected president of the National Council of Churches. A Protestan preacher proposes denominational unity; he is eagerly listened to by mi lions. The Anglican Archbishop of Canterbury visits the Roman vicar, Pop John XIII, and tells us to look up Luke 9:46.

This will be printed in three state farm papers—The Indiana Farme The Kentucky Farmer and The Tennessee Farmer and Homemaker followe by a farmer-like commentary on the lesson events for each Sunday of th month. The editors of these Home State Farm Papers run readership su veys. Somewhat to my surprise, the "Country Church" feature, confined t two columns a month, has proved as popular with 300,000 readers as an thing they print on farming practices, policies or home economics.

That bell in the steeple must not be stilled. The light in the window o the Little Brown Church must not be dimmed. The Church in the Wil wood must continue to hold its spire heavenward. This is as important t the peace of the world as it is to feeding an-hungered, wherever.

WHO BENEFITS MOST FROM SUBSIDIES?

Business subsidies for reconversion and tax amortization in 10 years $43,262,000,0

Mail subsidies for 10 years 5,968,000,0

Maritime subsidies for 20 years 3,500,000,0

Airline subsidies for 20 years 614,000,0

Agricultural subsidies in one year 6,800,0

(less than half of this went to the farmer, the rest to warehousers, processors, financiers, schools, surplus disposal)

Commodity Credit Corporation for 25 years 5,173,746,7

Postoffice subsidy to LIFE Magazine in 12 years 9,494,0

(true to a lesser degree of Saturday Post, Readers Digest, Look, Ladies Home Journal, etc.)

Subsidies developed American industry, shipping, railroads, airlines. T farmer did not receive a subsidy until agriculture was wrecked in 1932.

—Joe Ryan in Catholic Rural Life.

BOOKS

THE SEPARATION OF THE FARM BUREAU AND THE EXTENSION SERVICE: POLITICAL ISSUE IN A FEDERAL SYSTEM. William J. Block, University of Illinois Press, Urbana, 1960. Pp. 304. $4.00.

After reading this book of which a review was requested it seems that the book review section, usually the mildest part of any magazine, may be the most controversial article of this issue which is supposed to be controversial. Dr. Block has made a scientific study of the relations of the Farm Bureau and the Extension Service which will jar us from many erroneous presuppositions and force us to reexamine the whole arrangement of the Department of Agriculture. There is another book which shows that the creation of the Extension Service may have been a deliberate attempt to break up the agrarian movements of the Progressive Period by dividing the farmers with more resources by giving them more governmental aid. This volume seems to confirm the same conclusion.

A hundred quotations could be made from the book which would challenge our thinking. An Extension official stated that it was 100% behind the Farm Bureau (p. 67), and the Batesville, Ark., *Guard* declared "The Arkansas Farm Bureau is completely under the d o m i n a t i o n of the Farm Bureau and in poliitcs up to its neck, a repulsive alliance injurious to American agriculture; many county agents have been turned into Farm Bureau membership solicitors and fomenters of bad feeling between low-income and high-income farmers" (69). President Ed O'Neal of the Farm Bureau thanked extension agents for building his organization (74). The Bureau was accused of "rural fascism" (78), the Service of "publications written in language unintelligible to any but college graduates" (80) and of "serving a restricted clientele (84), and land-grant colleges "of general failure to investigate and recommend solutions for pressing social and economic problems" (84).

The Farm Bureau was charged with being a Republican organization, and working for the Taft-Hartley law, against TVA, REA, and labor, and with the American Medical Association and tidelands oil lobby (94, 98, 110, 120, 130, 136). Governor Folsom of Alabama was unable to give control of the state land-grant college to the small farmer group which had elected him and to get the Extension Service out of state campaigns, and other governors have had the same experience (110-114). Does the Farm Bureau pick the presidents of all land grant colleges and are they just fronts for this group? The study seems to imply this, although with exceptions (212, 256). Farm Bureau members included business and professional men who were not farmers, tenants whose dues were deducted without their knowledge, and two Oregon banks took out 500 Bureau memberships (155,167,-200). Separation of the Extension Service from the Bureau was opposed by the latter with intimidation, lobbying, threats of using $10,000 against a state legislator, and stacking study committees (126, 138, 149). Southern States Righters and Republicans allied on this, especially after Benson became Secretary of Agriculture (158, 166). The Bureau favored Wallace, Anderson and Benson (269). Benson cut heavily the Soil Conservation

Service, which was not dominated by the Bureau, as well as the Farmer Home Administration and the Rural Electrification Administration which the Bureau opposed (193, 207-209).

Congressman Jamie Whitten of Mississippi, who had no farm organiza tion in his district but the Bureau, became chairman of the House Agricul tural Appropriations Subcommittee, and charged Benson with being in fluenced by Farm Bureau leaders against the real interests of farmers (198 201, 203, 211). He also charged that ex-Extension men were too numerou in the Department, in which he was seconded by Carl Anderson, Minnesot Republican.

After Kansas courts had held the donation of private funds to a publi agency and the reverse in the Farm Bureau-Extension Service tieup uncon stitutional, Benson accepted the defeat and the Farm Bureau agreed to hi order that extension agents should not recruit for any farm organizatior recommend any organization, or receive financial aid from any such organi zation (175-182, 210-215). Only in Illinois, Arizona, and Vermont did th old liaison continue, but the change in many states was more formal tha real, and will require the retirement of more deans of agricultural college to become effective (217, 218, 231-241, 277). Democratic leaders Lee Me calf, Wayne Morse and Hubert Humphrey expressed confidence that th Benson order would be carried out. The public agency is now separate from the private, at least theoretically.

Church leaders need to ask themselves some searching questions. Has th church been played for a sucker by its frequent cooperation with the E: tension Service in conferences? Have major processing, implement, utili and industrial groups dominated this? Why has no national convocatio ever challenged the old extension setup? How many state or denomin tional conferences have? Why does the Department of Agriculture, wit one employee now for every ten farms, increase its bureaucracy while farn decrease? Why has farm income declined under the secretary of agricu ture who has spent more than all his predecessors together? Do Canadia have similar farm problems? Can we afford an alliance with high-flyir agricultural barons who farm the farmer rather than the farm?

—oOo—

FROM OTHER COMMUNIONS:

Couldn't We Learn From Them?

The National Catholic Rural Life Conference keeps a priest in Washin ton to work for sound legislation. With information from his offic the Conference is able to get members to urge congressmen to take acti on vital measures. It is concerned with getting county industrial ager who will work to develop sound industry in rural areas as the agricultur agents have worked for farmers. It has been active in behalf of better co ditions for migrants. Probably we have few members in this group, b what has that to do with Christian concern on the subject? "Human Mise for Sale" is how Catholic Rural Life titles two trenchant articles on t

subject by Rev. Anthony Sato, a theological professor in San Luis Rey, California, who comes from a pioneer Arizona ranching family. Cyrus Karraker, in the same magazine, points out the discrimination against migrant children in education, in Children's Bureau services, in denial of surplus foods, in recreation, in local voluntary welfare agencies, in legislation, in welfare assistance. "The Farm Bureau bill to continue this vicious exploitation of human beings has the dollars and votes of those whose political and economic fortunes are built on human misery. A mere handful of farm employers have built their specialized production on the availability of easily exploited underpaid migrants. With callous disregard for human rights and with bulging pocketbooks they have fought any attempt at a minimum of restraints and have excluded migrants from almost all welfare and protective legislation. 438,000 Mexicans were admitted last year when millions of Americans were unemployed."

Several members of the RWF have objected by word and letter for years to certain attitudes on the part of "Town and Country Church," which we receive as part of our membership, and we are delighted to note that these have been changed and other improvements made under the new editors. In the past it has carried laudatory accounts of Farm Bureau conventions, but not of the Grange or Farmers' Union, praises of Ezra Taft Benson, speeches of Benson, pictures of Carroll Reece, statements by Dixon Yates executives, a quotation from ex-everything James F. Byrnes attacking security, and a complete misunderstanding of the American political scene. Most farmers are traditionally Republican outside the South, but certainly a national religious publication should have at some time had one kind word for farm policies of the other party.

The Methodists are to have a new hymnal, and the Methodist town and country ministers "interested in a revision more suitable to small town and rural ministers" are requested to write the editor. Maybe we could do something about this when our hymnal get revised. This is obviously an urban hymnal we have now.

"It is the responsibility of the church to set standards of right and wrong for the community. The church is the moral and spiritual stoplight of the community when she commands the respect of the poor, when she keeps her buildings and grounds attractive, when she refuses to harbor race prejudice, when she provides an adequate salary and home to her pastor, when she cultivates all people, when she works faithfully at changing the community for Christ, when she cooperates with every worthwhile movement." (Evangelical United Brethren Advance.)

Among all the Roman Catholic colleges in this country there is not one agricultural college, and St. Ambrose College in Iowa is the first Roman Catholic college to teach agriculture. How many Episcopal colleges have a course in agriculture?

—oOo—

Music will help crops grow. A scientist in India claimed that wheat sprang up like nobody's business when he played classical music to it 24 hours a day. On the other hand, a rural high school student in this country reported that rock and roll made beans sprout quickly. Other beans, he said, sprouted much more slowly when serenaded with waltzes and minuets.

SLAVE LABOR

Employers of migrant labor claim that hometown folk won't do stoop labor. This is not true. It has been proved that native American citizens object not to the labor, but to slave wages. Offer them a living wage and overnight the home town sprouts an ample working force, capable of and willing to pick strawberries, chop cotton and pull weeds. This is the same wage which the migrant needs for his family and, in social justice, deserves.

The take-home pay of the migrant field worker, after he has paid his transportation, his fee to his labor contractor and various other sources, is around 50c an hour. Note also that because so many workers are competing for jobs and because he spends so much time traveling in search of work he may be able to find work only three to six months of the year. Constant travel deprives his family, especially his children, of medical, educational and spiritual opportunities.

Growers complain that they cannot pay a living wage. When we note that only about ¼c out of a can of tomatoes goes to the picker, it can be seen that adding another ¼c to the price would double his pay. Surveys among consumers show that they would happily pay an extra 1c per can if that would lift a whole class of people out of virtual slavery.

Repeated extensions of Public Law 78 to continue importing unneeded braceros (needed only to keep laborers in surplus supply, thereby keeping wages low), only perpetuates the injustices to them, to U.S. workers thrown out of work, and to American farm families who must now work for slave wages.

It is difficult for many people to see how an underpaid tomato picker in California lowers the income of an Iowa hog farmer and his family nearly 2,000 miles away. By its presence and by its price on the market, every tomato and every pork chop affects every other morsel of food on the market. By underpaying the tomato picker, cheapened tomatoes in the aggregate cut the price of pork to the detriment of the family that produces it. An aroused public opinion eventually may add that penny per can, will stop the inroads of imported workers and will, as it must, force a solution of this many-headed problem.

A common objection to abolishing PL 78 sounds like this: "But these people need the money. There is no opportunity for them at home. After a season's work in the States they can go back to Mexico, buy a chicken farm and be rich." But it's false to think that they can improve their lot at 50c an hour. Statistics show that while a few do get home with some money in their pockets, most manage to save but a few dollars and many arrive home heavily in debt. Some never get home at all. The Mexican bishops cry out as with one voice against the bracero system for the economic, social and spiritual havoc it causes among their people.

It is ironical that a nation which prays to God for an abundant harvest, is willing in so many instances to starve its harvesters. (Catholic Rural Life.

PRAYER CYCLE

THE RURAL WORKERS' FELLOWSHIP

December, 1960

January, February, 1961

FOR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship Thee as well from the small town and country churches as from the greatest cathedrals across our land; we humbly beseech Thee to behold and bless the members and activities of the Rural Workers' Fellowship of the Episcopal Church. As our common interest binds us together may we be ever mindful of thy loving presence among us; and as we concern ourselves with the ministry to the few, the isolated and the scattered, wilt Thou give us a sence of our oneness with Thee and Thy whole Church. All this we ask in the Name of that great Shepherd of the Sheep, Thy Son, our Saviour, Jesus Christ. Amen.

FOR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

God, Father of all and lover of all, we beseech thee to bless all those who through Thy Church seek to serve Thee in the rural areas of the world, especially thy servant.

Help him in his efforts to sow the seed of Thy Kingdom, and when the harvest seems meager or far off, confirm Thy promise to him and make him believe that in due season he shall reap abundantly if he faints not; through Jesus Christ, our Lord, Amen.

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MEANINGLESS EXISTENCE

All created beings have had to submit to a seemingly purposeless existence . . . , subserving some great design of Him who so hath overruled our lives . . . ; yet haunted ever by a hope that they shall at last be emancipated, shall at last emerge into the liberty of the children of God.

—Romans 8:20, 21 (Way's translation).

In spite of moments of joy, nothing in the world really makes sense. Treadmill monotony or assembly line speedup mark our days. "Spring with its nameless pathos in the air that dwells with all things fair" does not in recurrence give life meaning. Good without God is 0. Jerusalem is not optional in life; the cross comes; but what does it mean?

God has His plans for each of us and for human destiny and days. Euripides could write

> There be many shapes of mystery
> And many things God makes to be
> Past hope or fear.
> And the end man looked for cometh not.
> And a path is where no man thought,
> So hath it fallen here.

And Whitter could echo

> Knowing at last, that it is not in man
> Who walketh to direct his steps, or plan
> His permanent house of life.

God comes to us in the clothing of circumstance. In montonous middle age in a dreary desert we may be confronted by a bush which burns and find the place where we are is holy ground. "We had trusted" pathetically confided the disciples on the road to Emmaus; and we too have trusted. But if we continue to trust, our hearts will also burn as life becomes clearer and radiant. Life will become a poem, not a problem, a pilgrimage, not an accomplishment. Our meaningless deeds and days shall merge into the liberty of the children of God.

> Each where his tasks or pleasures call
> They pass, and heed each other not.
> There is Who heeds, Who holds them all
> In His large love, and boundless thought.
> These struggling tides of life that seem
> In wayward, aimless course to tend,
> Are eddies of the mighty stream
> That rolls to its appointed end.

> Therefore I seek the faith that sets it right
> Amid the lilies and the candle-light.
> I think on heaven, for in that air so clear
> We two may meet, confused and parted here.
> Ah, when man's dearest dies, 'tis then he goes
> To that old balm that deals the centuries' woes.
> Then Christ's wild cry in all the streets is rife:—
> "I am the Resurrection and the Life."

IMPORTANT ANNOUNCEMENT TO RWF MEMBERS
SPECIAL AIR CHARTER TO LONDON

Leaves New York	June 29, 1961— 2:00 PM	
Arrives London	June 30, 1961—10:00 PM	approx
Leaves London	July 30, 1961—10:00 PM	
Arrives New York	July 31, 1961— 9:00 AM	approx

PRICE PER PERSON — ROUND TRIP
$268.00

All active members of the RWF have received an announcement of th above charter and this will reconfirm our plans. You have the privilege o taking the charter flight only, enjoying your vacation as you wish; or takin advantage of two specially planned land tours, described on the followin page.

This trip is available only to members of the RWF and their immediat families, i.e., the member's spouse, dependent children and member's paren living in his or her household.

For those who have already sent in their initial $50.00 deposit, your se ond payment of $100 is due by February 25, with the final balance due b April 25, 1961. If you choose a land tour, only half of the balance will b due April 25, the other half due May 15, 1961.

All questions about the land tours, or individual hotel and tour arrang ments should be addressed to

Miss Elizabeth Yule
Fugazy Travel Bureau
554 Madison Avenue
New York, New York

Plane arrangements from your home town to New York may also b arranged through Miss Yule.

If you have not yet signed up for this low-cost trip, your initial depos of $150.00 must be mailed by March 1, 1961.

DON'T DELAY!! SEND YOUR CHECK IN TODAY!!!

TRIP #1—NEW YORK/LONDON/NEW YORK ..... $268.00 ea
(no land arrangements included)

TRIP #2—17 DAY LAND TOUR ..... $287.00 ea
plus air fare 268.00

$555.00 ea

3 days in London
9 days British Isle Tour
2 days in Brussels (or Amsterdam, if circumstances dictate)
3 days in Paris—TOUR ENDS IN PARIS. $20.00 extra for boat train, Paris/London.

TRIP #3—SAME AS ABOVE WITH
13 DAY EXTENSION ..... $529.00 ea
plus air fare 268.00

$797.00 ea

more days in Paris
days in Milan
days in Venice
day in Innsbruck
1 day in Weisbaden
1 day train trip through Germany
2 more days in London

Prices of Trips 2 and 3 include all surface transportation; baggage and interpreter service; all tips, gratuities, sight-seeing; entrance fees, taxes; accommodatons based on TWO in room, without private facilities; demi-pension in all cities, full pension on English and Scottish bus tour portions. Extra charge for private facilities about $1.50 per day. Initial deposit for Trips #2 and #3 is $200.00, payable by March 1st, 1961.

RETURN THIS COUPON WITH CHECK BY MARCH 1, 1961

Make Check payable to: Rural Workers' Fellowship

To: Miss E. Yule
554 Madison Ave.
New York, New York

TRIP #1 for.....persons ($150.00 each) $.....
TRIP #2 for.....persons ($200.00 each) $.....
TRIP #3 for.....persons ($200.00 each) $.....

Name of RWF member

..... Address.....

.....

Name and relationship of persons accompanying you:

.....

.....

Make Checks payable to: Rural Wcrkers Fellowship

Summer Short Course, St. Augustine's, Canterbury

Through the splendid cooperation of officials at St. Augustine's College, Canterbury, England, the graduate study center of the Anglican Communion, the Division has been able to arrange for a special emphasis on church and village life at the first of the summer short courses to be held July 3-15, 1961. This will follow up a similar emphasis made in 1955 when a special town and country delegation from the Episcopal Church made the trip to Canterbury. Special features of this summer's course will be lectures on "Preaching in the Rural Church," by R. W. F. member E. Dargan Butt, who is a member of the faculty of Seabury-Western seminary, Evanston, Illinois. Father Rowland Palmer, S. S. J. E., of the Anglican Church in Canada, well known as one of Canada's outstanding rural clergy, will also be a lecturer at this short course.

Taking advantage of reduced travel offered by the R. W. F. Travel Tour to England, announced elsewhere in this issue of *Crossroads,* the Division is inviting 15 town and country clergy to participate offically in the short course, and is offering $250.00 scholarships for them to apply against total expenses. Invitations have gone to members of the National Advisory Committee and chairmen of provincial town and country departments.

Any interested person, however, is welcome to attend the session in an unofficial capacity and further information will be sent such persons if they will write to the Rev. William Davidson, Home Department, 281 Park Avenue South, New York 10, New York.

This group of Episcopal Clergymen from the Dallas Diocese and some lay speake have been conducting a conference at Mineral Wells, Texas. Front row, Bish Joseph M. Harte, the Rev. Warner Washington of Eastland, Mrs. M. S. Staig, ass ciate professor of social sciences at Tarleton State College, the Rev. W. Francis All son, director of the National Town-Country Institute of the Episcopal Church Roanridge, Missouri, and the Very Rev. H. L. Fullerton, dean of the Eastern Deanr Mineola. Back row, the Rev. George Luck, Kaufman, the Rev. William Paul Meridian, M. S. Staig, the Rev. Wilson Rowland of Breckenridge, the Rev. Walt Fields of Hubbard, the Rev. Truman Bennett of Hamilton, the Very Rev. Ral Woods, dean of the Southern Deanry, Hillsboro, Mrs. W. Francis Allison, the Re Theodore Heers of Atlanta, the Rev. Warren Ernest of Henrietta, the Rev. Kei Riggs of Mt. Pleasant, the Very Rev. Russell Clapp of Stephenville, the Rev. De Maurer of Commerce, the Ven Thomas H. Carson, arch deacon of the Dallas Dioces and the Rev. Arthur Lockhart of Athens.—Photo by Chancellor.

Deep in the Heart of Texas

The first full-fledged Town & Country conference in the Diocese Dallas was held at Mineral Wells, Texas, Sept. 26-27, 1960., with an atten ance of 15 out of the 17 priests doing work in the Town-Country fiel Conference chairman was the Very Rev. Henry L. Fullerton, chairman the Town & Country Commission in the diocese. Present also at the co ference was the Rt. Rev. Joseph M. Harte, Suffragan Bishop and the Ve Thomas H. Carson, who supervised the planning and arrangements.

The conference speakers were Rev. W. Francis Allison, Director of t National Town-Country Institute at Parkville, Missouri, Mrs. M. S. Stai Associate Professor of the Social Sciences, Tarleton State College, Stephe ville, Texas, and a communicant of St. Luke's Church. Mr. Allison sketch a picture of the changing world in which we live and to which we are call to minister, pointing out the effects of the developments in the pure a applied sciences upon agriculture and industry on a national scope. touched upon the changes brought about in farm living as well as the tec

iques in farming and noted the growth of the rural non-farm population, ll of which requires new methods. We must take a positive attitude toward change, he told the conference, in order that the Church and its Gospel nay be made meaningful to the confused and the lost souls of this generation.

Mrs. Staig's address dealt with the people—relatively unchanging—who well in this environment. She confined her analysis to the people living n the Southwest which she said she knew best, and it turned out that she new them very well indeed. She spoke of the "cantankerousness of the aity," which can be very irritating and baffling to the clergy, as "fear of he new." Rural people, she said, are against change; actually they are againners," clannish and clique-ish. They want the familiar and distrust nything that is new. She contrasted the ruralite with the urbanite and ound much to admire in the latter in spite of his stubbornness and independence. He is not a "joiner"; his relationships are one-to-one, person-to-person affairs rather than through the group, but once he has committed imself he is intensely loyal and can be depended upon, and this counts for nuch in any priest's ministry to people.

This was not, however, just a "listening" conference. Each clergyman vas asked to bring his most vexing problem and present it. This gave an pportunity for discussion on the floor and for comment by the speakers. he Rt. Rev. R. C. Mortimer, Bishop of Exeter, spoke briefly to the conerence of the rural problems in his own diocese which are vastly different rom ours. He stated that he had 500 rural clergy in his diocese. The reponse of the clergy to the conference was most favorable, and requests vere made for a similar meeting next year.

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The Church's Work Among American Indians

By the Staff of the
Division of Town and Country, The National Council

The 1958 General Convention directed the National Council to make a tudy of the Church's Indian work and report to the Detroit Convention in 961. Responsibility for the study, recommendations of which were received y National Council at its December meeting, has been assigned to a staff ommittee representing Home and Christian Social Relations departments.

Whle the study has been in progress, some of its recommendations are lready being implemented. The Rev. Clifford Samuelson has been given a najor staff assignment for the field program for Indian Work, in addition o his other responsibilities. This is being done in collaboration with the ther town-country staff officers and staff of the Department of Christian ocial Relations. The National Town-Country Church Institute at Roanidge, Parkville, Missouri, has been used for a number of conferences and raining sessions for Indian Workers; and the Rev. Edward O. Moore, formerly of St. Matthew's, Rapid City, South Oakota, has taken up residence t Roanridge for a year of special study. The training session for Church Army recruits held at Roanridge November 1 to December 15 included a group of Indian laymen and one woman who will return to South Dakota

Front row (left to right): William Black Lance, Dante, South Dakota; John Water Corona, New York; Earl Hoffman, Baltimore, Maryland; Gerry Olson, Oakland, Cal fornia; Ann Harrison, Rutledge, Pennsylvania; Cheromine Flying Hawk, Lake Ande South Dakota; Joseph Kills Crow, Little Eagle, South Dakota; Robert Penny, Chicag Illinois. Back row: LaVerne LaPointe, Winner, South Dakota; Steven Moose, Yank ton, South Dakota; Clyde Estes, Lower Brule, South Dakota; Gilford Noisy Haw McLaughlin, South Dakota; Virgil Beman, Sioux City, Iowa; Raymond Oehley, Gle Falls, New York; Kenneth Slater, Hampton, Virginia; Charles Moose, Wounded Kne South Dakota.

as Church Army cadets, some of whom will support themselves with secul work, while carrying responsibility for the mission to which they are a signed. Plans are being made to recruit students to be enrolled in the Sur mer Student Field Training Program of the Division for placement in I dian fields, and recruitment and training of clergy and other workers carry on a ministry among American Indians is now a major emphasis the Home Department. Further evidences that town and country has important responsibility for Indian work will no doubt be apparent as t Indian study report recommendations are made known and General Conve tion undertakes a serious commitment to this area of the Church's missio

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The article on "Personalities" quoted from "Church, Farm and Tow in our last issue was written by Rev. C. R. Elliot of Nova Scotia.

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Rev. Frederick Smyithe is a long-time member of the Rural Workers F lowship, where he is recognized for his strong views on advance missiona work. (The Sheaf.)

—oOo—

Reprints of the article on Preaching, from the notes of George Cra Stewart, may be secured from the editorial office at 15c each.

2—The Laity's Image of a Priest

Our effective pastoral work depends upon what others think of us as ell as what we think of self. Our Lord was interested in the talk about im. He asked his disciples who people thought he was. They replied at some thought Christ was John the Baptist; others said he was Elijah, nd still others imagined Him to be Jeremiah. But Peter corrected these ews by his famous "key" affirmation: "Thou art the Christ, the son of e Living God." Our Lord used the occasion to assert the supremacy of e supernatural over the natural by telling Peter that flesh and blood had ot revealed this insight to him.

We know what Paul and Barnabas were seen as Greek gods to some. hey resisted this popular concept—do we resist the more subtle attempts some to near-deify us?

In this temporary scene we clergymen are either handicapped or helped how other people view us. A recent article tells us that we clerics are ought of as mere mouthpieces, overworked operators of an organization, rofessional encourages and dispensers of psychologized Bible stores. Even me of our own advocate a near anti-institutionalism—as if they are the nly ones who see the original sin operating in all of us and, therefore, in e human component of the Church. Still others, not as kindly, see the ergyman as a heel, a deadbeat and probably a debt-beat (a very real possi- lity even with a minimum salary), an incompetent and extortioner. Worse t is the sick humor which depicts the round collar in the stands, while e men are on the field playing ball.

Machiavelli wrote that men judge more from appearance than reality. ur place of operation also either adds or detracts from a favorable image. sually our Town and Country church does not have the immediate size create a status halo about its work, and the Church is judged by the atus symbols of the world rather than by the standards of the Kingdom represents. This is especially true of the Episcopal Church which seldom ill cannot seem to separate the English Crown from the Anglican Cross. "Success" is the world's cherished goal; "faithfulness" and "effectiveness" the mood of the Kingdom. In a recent issue of "Pastoral Psychology" as the report that a group of clerics ranked character fifth in importance r success, but ranked it (character) first for effectiveness. Self-under- anding was not ranked at all for success, which makes me think of a soldier fortune with his delayed adolescense being mistaken for courage; his ivete for gaiety. To be a successful minister, the polled group of active ergymen listed such talents as cooperating with programs sent down, ving an out-going personality (I wonder what comes in?) and being a neral practitioner. These gifts are not to be frowned upon, but they still tain a highly secular rather than a theological overtone.

If we want to eat, I suppose it is necessary to adjust somewhat to the pectations of adult parishioners and so achieve success in line with their age of our role. And we ought always to remember the ministry of the ty who are sent forth as stewards of God. God, I am sure, has spoken to e through many laity.

We can be "successful" and yet not be the figure to whom the burdene can come and find grace to help. These are the people to whom to be jumpy front man of an organization is not sufficient. The unwed mothe who feels guilt—can she come to us and find the support and absolution s that her guilt doesn't come back later to haunt her and poison her life Can the alcoholic, too much the individualist and overly-sensitive and self concerned to the point of self-pitying, come to us and discover the joy o dedication to a Higher Power? Does the disturbed woman find in us som understanding so that even when we do not offer immediate peace—whic would be false—she continues the battle to right her sense of values? Hav we so filled ourselves with the discipline products of an effective prie that the businessman who previously thought that clergy were emasculate rear, upper-shelf inventory, now is amazed but gratified to learn that clerg empathetically know what is in the heart of man?

Our Lord did not cater to the false images of his contemporaries. H loved the people, but he was not doctrinally submissive to them. He su fered wrongly, but he would do this, for he would not say "peace, peace when there were not the conditions for that peace. He would not enter i the vast program of mankind to deceive themselves. Because Christ emptie himself of heavenly privilege and would not assume the role of the su cessful worlding, He appeared to the Greeks as foolishness and to the Jev a stumbling block. When we can empty ourselves and then be filled wi the Spirit, our work will have effectiveness, and we shall be less liable crack under the strains of our ministry. There is an inner strength becau of the integrity of our commitment. But we must always be aware of Who we serve, for Evil has its own strength and energy of dedication.

A medieval abbot's prayer has been helpful to me in my struggles:

Teach me Thy servant, therefore, Lord,
teach me, I pray Thee, by Thy Holy Spirit,
how to devote myself to them, and how
to spend myself on their behalf.
Give me, by Thine unutterable grace, the power
to bear with their shortcomings patiently,
to share their griefs in loving sympathy,
and to afford them help according to their needs.
Taught by Thy Spirit, may I learn
to comfort the sorrowful, confirm the weak, and raise the fallen;
to be myself one with them in their weakness,
one with them when they burn at causes of offense,
one in all things with them, all things to all of them,
that I may gain them all.
Give me the power to speak the truth straightforwardly,
and yet acceptably;
so that they all may be built up in faith, and hope and love,
in chastity and lowliness, in patience and obedience,
in spiritual fervour and submissiveness of mind.
And, since Thou hast appointed this blind guide to lead them,
this untaught man to teach, this ignorant one to rule them,

for their sakes, Lord, if not for mine,
teach him whom Thou hast made to be their teacher,
lead him whom Thou hast bidden to lead them,
rule him who is their ruler.
Teach me, therefore, sweet Lord,
how to restrain the restless, comfort the discouraged,
and support the weak.
Teach me to suit myself to everyone
according to his nature, character, and disposition,
according to his power of understanding, or his lack of it,
as time and place require, in each case,
as Thou wouldst have me do.

If we respect all men and show them honor according to the teachings f our Lord, I suppose that the abbot's prayer is neither sentimental nor ious, but a reality and a necessity. If we so pray, we shall not fold up be- re the twisted and false images that others hold of us—and we might mmunicate a power that will shatter those images. Fools still turn from offing to pray.

To be effective, faithful priests, let us, with the aid of the Holy Spirit, e in focus to the eye of God so that people who are humbly looking for od will see us, and we shall be able to fulfill our commission as minister- g spirits sent forth to serve.

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Rogation Sunday

Rev. Arthur Freeman

To write to an RWF member about Rogation Sunday may seem "belabor- g the obvious." *The Cross and the Plough* (ten cents each or $7.50 per 00), and a Rogationtide parish bulletin (No. 540, $1.00 per hundred pies) are available from the National Council's office. There is also a ocklet, *Soil Stewardship; The Spirit of a Responsible People at Work on e Land,* which is available through local Soil Conservation District offices, in quantity (from the National Association of Soil Conservation Districts, eague City, Texas). This national organization has also produced a 13½ inuate 16 mm. sound movie in color entitled *The Earth Is the Lord's,* which ay be obtained from Soil Conservation District offices or may be bor- wed from the Film Library of the National Episcopal Town-Country In- tute, Route 3, Box 371, Parkville, Missouri. Single copies of this soil stew- dship booklet are available also from the Division of Town and Country.

It would be of value and interest to know to what extent Rogation Sun- y is actually observed—so I would appreciate it very much if, within a w days after that Sunday, you would fill out and return to me the enclosed estionnaire (please sign it, since otherwise question No. 2 would be mean- gless). I know how easily questionnaires can get misplaced, but I would very grateful if you would fill it out. I would like to compile a short port from these questionnaires.

You will be interested to know the 1960 Lay Readers Sermon for Rogation nday has been written by one of our members, the Rev. E. Dargan Butt,

Associate Professor of Pastoral Theology, Seabury-Western Theologic Seminary, Evanston, Illinois, and a member of the Board of Directors.

I would like to quote from a newsletter from the Rev. Lee Stratman Nenana, Alaska (who is our representative for the District of Alaska) "After the ordination there was a feast or potlatch with native dancing an the tradiitonal tea, moose soup, moose, and bread. There was an amusin reply when one of the visitors asked one of the dancers about his feathe . . . were they handed down from father to son? 'No,' he replied, 'The came from Sears and Roebuck.' Alaska's fusion of old and new often amaz and amuses . . . your Church in Alaska, under its tireless bishop, is still mo ing forward, filling needs which have had to wait a long, long time." (Lee next words make an unforgetable picture): "Flying over the Alaskan i terior is a religious experience . . . like floating over a very large whi frosted cake . . . the earth spreads out white below and then like a rais in the frosting there is a dark spot . . . a village with life, people and nee . . . the whole thing is like seeing creation before it is spoiled with the sca of man's scratching . . . the mountains stand like altars in praise of God . like the Psalmist, one thinks, 'Though I take the wings of the morning an flee to the uppermost parts of the sea . . . still Thou art there.' God surely here . . . it is our job to lift men's eyes to see Him."

ROGATION SUNDAY OBSERVANCE

(1) How many churches that you definitely know of observed Rogati Sunday in one way or another? .....

(2) How many churches in your Diocese (or District) do you think o served this? .....

(3) Means of Observance Total Number.....

a) The Litany or Rogation procession - - - - - (No.....

b) Use of the "Cross and Plough" service - - - - (No.....

c) A sermon on some phase of the meaning of Rogation Sunday or Rural Life - - - - - - - (No.....

d) Any special observance of the day not mentioned above - - - - - - - - - (No.....

(4) Do you know of other churches, Protestant or Roman Catholic, th observed Rural Life Sunday? In what way? .....

(5) Further comment: .....

(This was sent to members in his province)

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LORD'S ACRE LEADER DIES

Those who have attended Conventions were saddened to learn at Denv that Dr. Dumont Clarke, founder of the Lord's Acre movement, had go to his reward. Beginning in mountain counties in North Carolina, he sa the movement extend to 31 states, Canadian provinces, and many forei lands. His kindly face and presence added dignity and compassion to eve gathering he graced, and his practical understanding of farm finance many a church on its feet. Rev. Jack Walton, who has ably assisted h for years, will carry on this work. The Progressive Farmer named Clarke Man of the Year in 1949, and many other honors came to him servedly. We shall miss him. But his works follow him, here as there.

—oOo—

Walker Milan Davis

CHARLES GRANVILLE HAMILTON

The Episcopal Church in town and country sustained a serious loss in the assing to his reward of President Walker Milan Davis of Okolona College, ne of the colleges supported by our national church for two generations nd which has had a profound influence on education and religion in a idening area. We tend to forget that in the deep South the most rural of roups has been the Negro, and that our church has dealt very inadequately ith its educational and religious needs. Those who knew him realized hat a great contribution he made to the cause of educaton and to better lations between races. The growth of Okolona College in the past 17 ars has been largely due to him, and he contributed much in years before professor and dean. It was his heart and he gave his life for it.

He was a statesman who understood the need of his people and the possiility of realizing their aspirations. He once told a governor that inside eglect was worse than outside interference, and the governor told him that e agreed. When asked why he did not urge faster progress, President Davis ointed out what tremendous gains have been made in Negro education in ur state the past thirty years, gains of which people in other sections are ot always aware. He knew that progress comes better through cooperation nd this endeared him to the hearts of many. When some years ago a ublicity-hunting politician announced that he was coming to Okolona "to t Davis," planters from the Delta who knew Davis rode across the state protect their friend. The protection was not needed, but it showed the rength of the friendship that many whites had toward him.

He was perhaps the first Mississippi Episcopalian to appear on the major rogram of the General Convention, where he made an inspiring address hich took the meeting. He was the first Negro to represent Mississippi synod, and was reelected last January as a delegate to synod. His speeches ere known as the most interesting features of the annual Mississippi coun-, and he alway ended with a real piece of humor. He was welcomed on tional TV and radio networks as a spokesman for men of goodwill in the outh. All of this and other honors never made him feel big, but rather nscious of his own limitations. Only great people can realize their own adequacies. It is good that he walked our ways.

Milan Davis was a faithful friend of those with whom he worked and th the students to whom he sought to impart an education that would fit em for service to their people. He was a faithful churchman and an dent supporter of the Quiet Hour Radio through which, as he expressed thousands of people of both groups in Mississippi have for years reived inspiration in the way of Christ. He was a careful listener to serons and they made a deep impression on him. He grew spiritually with e years and matured into a mellow and gracious personality.

Those of us who knew him most of his life knew that we had known one the leaders of his group and one whose life made the world better for men. He was honored by the white people of Mississippi as well as by

his own people because of his devotion and courage and humility. He serve as chauffeur at our wedding, although he had more degrees than we ha and none would have known he was anything but a profesisonal chauffeu He has this gift of making others seem important rather than himself. H suffered at times from the persecution and malice of a few church leade who disliked him not because of his race but because of his honesty an fairness. Their interference and opposition undoubtedly contributed to h poor health. But goodness is its own reward and the life of Milan Dav will shine resplendently when petty people have long been forgotten.

He liked to hear at eventide the chimes of his campus ring out with th hymn which expressed his faith and love:

If I have wounded any soul today,
If I have cause one foot to go a stray,
If I have walked in my own wilful way,
Dear Lord, forgive.

If I have been perverse or cruel or cold,
If I have sought safe shelter in the fold,
When Thou hast given me some fort to hold,
Dear Lord, forgive.

"Well done, thou good and faithful servant; thou hast been faithful ov a few things; enter thou into the joy of thy Lord."

—oOo—

Southwest Regional Conference

Forty-one clergy, representing the Dioceses of Northwest Texas, Weste Kansas, Oklahoma, Dallas, West Texas, New Mexico and Southwest Texa Colorado, Kansas and Texas, attended the fourth annual Southwest Region Mission Clergy Conference, held at the Diocesan Conference Center, Am rillo, Texas, January 9-12. Speaking to the theme "Rural Evangelism," Pr fessor E. Dargan Butt delivered three lectures and discussion groups we organized by William Davidson. Bishop Chilton Powell served as chapla and led the group in three meditations for Epiphanytide. Bishop Quarte man, of Northwest Texas, served as host to the Conference. Plans we made to repeat the conference at a similar date next January. Such a gat ering of town and country clergy from a number of dioceses in an alike ge graphical and sociological area without regard for normal provincial stru ture in the life of the Church seems to have considerable validity accordi to the experience of this annual conference.

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One member of the RWF slowed down last year to 500 miles a week a to a weekly routine of 16 services and attending four others, writing articles, reading the New Testament through, along with 2 books and magazines, making one speech and six visits, and writing 70 letters. In years his totals included 17,584 services held and 2,405 attended; 347,0 worshippers, 6,733 articles, 1,435 readings of the New Testament; 2,9 other books, and 830,281 miles.

Welcome to Our Fellowship

ev. F. Everett Abbott, Box 25, Lanesborough, Massachusetts.
iss Rebindra N. Aggarwal, 31-15 41st St., Long Island City, New York.
rs. R. B. Allen, Sr., 415 E. Walnut St., Cushing, Oklahoma.
ev. and Mrs. R. C. Allen, Box 834, Lindsay, Oklahoma.
iss Elizabeth Allison, Route 3, Box 371, Parkville, Misouri.
ev. George R. Ames, Box 456, Sunnyside, Washington.
ev. W. Blackstock, 7th and Garnet Sts., Regina, Saskatchewan.
ev. John D. Bloomer, 512 N. Randolph St., Macomb, Illinois.
ev. Eldon Borell, 506 Virginia St., Martin's Ferry, Ohio.
ev. James G. Bovington, 78 Charles St., Aylmer East, Quebec.
ev. Howard Brummitt, 517 Market St., Henry, Illinois.
ery Rev. L. R. Clapp, 1141 W. Sloan, Stephenville, Texas.
Ir. Martin Cole, Kindersley, Saskatchewan.
ev. and Mrs. S. H. Coombs, St. George's Church, Catherine, Ontario.
ev. George W. De Graff, 929 Brown Ave., Galesburg, Illinois.
ev. G. R. I. Ebsary, Holy Trinity Rectory, Tangier, Halifax Co., Nova Scotia.
ev. R. G. Elliott, Shawville, Quebec.
ev. Frederick Figge, 129 S. 4th St., Warsaw, Illinois.
ev. A. Paul Focht, Box 845, King City, California.
ev. Eugene Ford, Box 1437, Moses Lane, Washington.
ev. Arthur M. Gard, Box 216, Tiskilwa, Illinois.
anon G. Gillett, 3601 N. North St., Peoria, Illinois.
ev. Charles Hensel, 227 S. Center St., Geneseo, Illinois.
t. Rev. F. Jackson, D.D., Bishop's Court, College Ave., Regina, Sask.
ev. Harold Holt, 513 S. Union St., Griggsville, Illinois.
ev. William H. Jones, Box 629, West Point, Virginia.
ev. John De La Karsten, 25 East Churcth St., Xenia, Ohio.
iss Echolidster, 205 Agricultural Hall, U. of Wisconsin, Madison, Wis.
v. J. Robert Marks, Box 38, McDonough, New York.
ev. Charles A. Milne, Box 22, Moosonee, Ontario.
ev. Harris C. Mooney, 308 W. Central Boulevard, Kewanee, Illinois.
ev. and Mrs. E. O. Moore, Route 3, Box 371, Parkville, Missouri.
ev. J. R. Nicholas, 133 Elm St., Henderson, Nevada.
ev. C. R. Parry, Lashburn, Saskatchewan.
iss Lois Ann Parsons, 281 Park Ave. South, New York 10, New York.
ev. Lewis Payne, 159 E. Myrtle St., Canton, Illinois.
ev. and Mrs. John H. Rettger, Nakomis, Saskatchewan.
ev. and Mrs. H. Roderick, Leask, Saskatchewan.
v. Harry Shell, Mannaville, Alberta.
ev. Donald L. Terry, 1025 Steubenville Ave., Cambridge, Ohio.
v. W. J. White, Bedford, Quebec.
iss Anne L. Whiting, 281 Park Ave. South, New York 10, New York.
v. C. F. Wilkins, Box 102, Olds, Alberta.
ev. E. R. Wooley, Church St., Bradford, Ontario.
. Rev. W. G. Wright, D.D., 121 E. 8th St., Reno, Nevada

CHANGES OF SCENERY

Rev. James E. Allen, 10763 N. Cedarburg Rd. SW, Mequon, Wisconsin.
Rev. Maxwell Brown, 49 Park Ave., Old Greenwich, Conn.
Mr. Al Chappelear, 127 E. Sandusky St., Mechanicsburg, Ohio.
Rev. David W. Clark, Box 1732, Santa Fe, New Mexico.
Rev. Milton Crum, Jr., Box 686, Clemson, South Carolina.
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AMONG OUR CONTRIBUTORS

Rev. C. R. Elliott is rector at Lantz, Nova Scotia.

Rev. Arthur Freeman is rector at Fremont, California, Provincial Represe tative and Secretary of the Rural Workers fellowship.

Samuel R. Guard is editor of the American Livestock Journal of Louisvill Kentucky.

James G. Patton is President of the Farmers Union and has been a lead in national agricultural policy for years.

Rev. John Peacock is rector at Cowansville, Quebec, and President of t Rural Workers Fellowship.

Senator William Proxmire represents Wisconsin in the United States Sena and has been active in working on agricultural policy.

Representative James Whitten of Charleston, Mississippi, has been for yea chairman of the House Subcommittee on Agricultural Appropriation

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RWF RADIO

The Anglican Sunday School of the Air, every Sunday at 9 a.m. fro CFCN, Calgary, 1060 on the dial, is led by Rev. Timothy M. Nakayama Foremost Alberta. The Quiet Hour, heard every Sunday since 1944 ov WELO, Tupelo, Miss., at 580 on the dial, is heard from Evansville to Ke nett to Wynne to Birmingham and Nashville. Its Lenten series will be "Christ and Curriculum." The Quiet Hour is heard n western Arkans and Oklahoma over KLYR, 1360 on the dial, at 1 p.m. every Sunday.

Please send in the hours of your program to Crossroads.

REPORT OF THE EDITOR OF CROSS ROADS

In the past 12 months the editor has edited four numbers of *Cross Roads.* One was of 36 pages, the others of 44 pages each. The Prayer Cycle is now published in the center of *Cross Roads,* adding 8 pages to the issue and making arrangement slightly more difficult. It seems to be felt that the publication of this is an improvement.

The editor visited the publisher this summer and discussed with him typographical matters, layout, and possible future changes. The editor has attended conferences dealing with *Cross Roads* at Louisville, Ky., in October, 1959; New York, January, 1960; and at Roanridge, Mo., in April, 1960. The editor visited several rural fields in the South and West during the course of the year. He was on the program of the Town and Country Conference of the Fourth Province at Valle Crucus in July, 1960.

There have been 30 contributors to the magazine during this period. Some articles come from the National Council, some are requested, and some come without any suggestion. The application of *Cross Roads* for membership in the Associated Church Press was delayed by slow mail this year, but it will become a member at the next meeting of the Press. We now exchange with other rural church publications of a similar nature and are able to see improvements we could make as well as some matters in which we feel we are ahead.

A number of Rural Workers' Fellowship members have in letter or in person congratulated the magazine on its present standards. There have been dissents on various articles from five persons. For the first time, we have been listed in Ayers Directory of Periodicals. The printing continues to be of high quality and has been commended by those of other communions as well as our own. The proofreading has improved by having three people read it at the editorial end, but there seems to be no such thing as infallible proof-reading. There have been numerous favorable comments on the covers. The last issue managed to omit all fillers, which is unusual for any periodical. Reprints have been made on more than one article during the year, and authors now receive extra copies of the issue with their articles. A number of authors prefer to see their thoughts in print without their name. No articles are published without the name of the author being known to the editor.

Cross Roads scooped the Convocation address by Dr. Dale Medearis, and *Town and Country Church* gave us credit when it copied the article. The feature articles were written by Ross Baley, Dargan Butt, and William Davidson. A full account of the Town and Country Seminar of the Province of the Midwest was again carried.

The major need of *Cross Roads* is more articles from more members. The majority of the members of our Fellowship do not see each other and the tie that binds them together is the pages of *Cross Roads.* To many of them this is the Fellowship and it means much to them. *Cross Roads* has been said to be worthy of the intellectual tradition of Anglicanism as well as the practical approaches of the rural way.

LETTERS TO THE EDITOR

I would like to say that I think "Cross Roads" is a very good magazin I am sure that it must be a highly criticized job to be editor, if not thankless one.

This was my second "Convocation" and the first time that I began to s how "Town & Country Church" operates, i.e., the different levels in t Episcopal Church and in the National Council of Churches. In other word some of the mist arising from confusion in terms lifted. These terms mu also be translated for a Canadian into our own setting, and this was ve well done by Dr. Leonard Hatfield.

To me both at the last convocation and this one several things struck n as most important, and for which we should be grateful. And first a foremost, we should be thankful for "Town & Country Church," the ve fact that it exists is a great achievement. Second, to the fact that it exis is the realization that no one denomination is trying, either conciously sub-consciously, to run things. There is no question of uniting religio groups, and therefore the discussions can generally be more free. The l and least important asset, is the ability of the "Convocaton" to bring trained, and well qualified speakers on particular topics. These are the o standing features for me, but I could not let it go at that and still be f to my conscience.

The second attempt at understanding "Town & Country Church" has least softened my feelings which were left over from the first Convocatio Basically I can complain only of one thing, from which we can elabora and that one lack is humility. I am as guilty of pride as anyone and pe haps more than most, yet it is the one thing so very needful to all people all denominations. Because of this lack I get the impression that the wh approach to our problems when we gather together suffers from Pelagia ism. Constantly the impression is given, that we can organize people in God's kingdom, if not organize the kingdom and God Himself. The oth impression is that every person who does not belong to a denomination gasping with thirst for the Gospel.

I am indeed thankful for having attended "Convocations," and pray th in Canada we may be injected with just half the enthusiasm we see sou of the border.

REV. VICTOR D. CHANCELLOR, British Columbia.

Again I surely did enjoy Cross Roads, all the way through, and wh John Peacock wrote on p. 3 was sadly true. I shall show it around. So gl Fred Smyithe got an award. I loved your Westward Ho article; so mu was familiar and I travelled along as I read. The poem, "The Winds God," is good; so is the article Jesus in Overalls. Thanks for the migh fine job on Cross Roads each time.

CONNIE VULLIAMY, Missouri.

The interesting article on Westward Ho was the piece de resistance the issue.

VIRGINIAN.

Music of the Gospel

A Hymn a Month

WHEN I SURVEY THE WONDROUS CROSS

Strolling home on the last Sabbath of his life, Matthew Arnold commented to a friend, "Those words we sang are the finest in the English nguage." Mahatma Gandhi asked some missionaries who visited him ing the hymn that expresses all that is deepest in your faith." Both were eaking of this hymn. The whole meaning of life is in these lines of aac Watts.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

ALL GLORY, LAUD AND HONOR

It is rare for modern bishops to be imprisoned. And if they were, they obably would not be released by singing their own hymns. But Theolph, Bishop of Orleans, was released because the king heard him singing s Palm Sunday hymn. Choir boys have sung it at city gates and cathedral ors and most Palm Sundays call it to our attention. We might recall is good bishop who founded libraries, organized schools, established free otels, improved the quality of the clergy, built churches, and gave the or the only assistance they received.

RISE UP, O MEN OF GOD

Downtown churches are not always centers of social concern as distinct om social display. But there are conspicuous exceptions which we can t afford to forget. Early in this century the pastor of the Brick Presbyian Church in New York gave a contemporary challenge in stirring acnts. We were among those who succeeded in getting into the 1940 mnal the third stanza which had been previously omitted, as too unurchly, or perhaps too true.

Rise up, O men of God,
The church for you doth wait;
Her strength unequal to her task;
Rise up and make her great.

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You need not walk alone. You can pray and study and work together with ners who are interested in town and country life. You can help turn the es of economic injustice and of moral decay which are weakening the ion and injuring the souls of men. Become a member of the Rural orkers Fellowship, and help strengthen yourself and us and all who work the cause of Christ. We need you and you need us. Send $3 to Rev. illiam Davidson, 281 Park Avenue South, New York 10, N. Y. You will eive CROSS ROADS as part of the benefits of your membership.

BE THANKFUL WHEN MEN SPEAK ILL OF YOU

Rev John Peacock

BE THANKFUL when some men speak ill of you for it may well be t this is an indication that you are in fact fulfilling your job as a Christi

When Jesus was giving one of His intimate instructions to His Discipl as recorded by Saint Luke, He included the saying, "Woe unto you wh all men shall speak well of you! for so did their farmers to the false pro ets." This was a most profound observation of the status of Christians only in a hostile world, but, as it turns out, also in a world which is g to include the Christian churches in its organizational scheme of things.

To the parish priest in a lonely job, whether that be in a city slum pari a remote mission somewhere, or in a rural parish almost anywhere in No America, there comes a time when some one, or several persons make c ting opposition to the work and belief of that priest. The first impulse n well be to "get out of it all," however one might do that! It is often that at such times of opposition or criticism that men decide to leave sm parishes and take positions in places where the sheer weight of numb cover over most criticisms, like a blanket.

Upon prayerful consderation, however, the Christian cannot help come up with the truth that active Christians will never be in the posit where all men speak well of them. Jesus went so far as to say that a ciple had to be on guard against a time when he might be approved by men—"Woe unto you" is no mere caution, it is a strict injunction!

It is important for the health of one's soul and mind that a purga such as some lively opposition or criticism be applied from time to ti for it will undoubtedly drive one to his altar to offer it to God, and w he does so, he may arrive at the conclusion I have so often come to—to thankful when some men speak ill of you, for through this experience will reassess your position on many things and maybe be more Christ

May God bless you all!

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